

WEAKNES *above* WICKEDNES,
A N D

TRUTH *above* SUBTILTY.

*Which is the Quakers Defence against the
Boaster and his deceitfull slanders.*

Clearly seen in an

ANSWER

to a BOOK called

QUAKERS QUAKING,

Devised by *Jeremiah Ive's* against
the dispised contemptible people trampled
on by the world, and scorned by the scornors.

In which the deceits are turned into the deceivers
bosome, and the truth cleared from the accuser.

In much plainnesse, that the simple may see and per-
ceive, and come to be gathered to the Lamb, from
amongst the Armies of the wicked, who have now
set themselves against the Lord, and sees it not.

*Also some Queries to Jeremy Ive's
touching his false Doctrine and Deceits.*

By one who is called, JAMES NATLER.

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W E A K N E S S E

A B O V E

WICKEDNESSE,

A N D

Truth A B O V E Subtilty.

Which is the *Quakers* Defence against the Boaster and his deceitfull flanders.

Clearly seen in an A N S V V E R to
a Book called *Quakers Quaking*, Devised
by *Jeremy Ive's* against the dispised contemp-
tible people trampled on by the world, and
scorned by the scorers.



W E L L knew the Apostle what he said
when he desired the Saints prayers
that he might be delivered from
Men without faith; for he well
knew them above all others to be
the most unreasonable. And the
same is seen in thee *Jeremy Ive's*,
who having denied the faith of
God, which is the gift of God in his Saints, and set up a faith
of thine own, which is not the gift of God, and therein hath set

up in thy vaine Phylofophy, and deceitfull craft wherewithall thou art become fo unreaſonable, as not only to uſe thy crafty reaſon in broaching deceitful blaſphemous doctrins, denying the faith of God, once received of the Saints, & contending againſt it, not to be the gift of God, as thou didſt at *Gerrard Roberts* before many witneſſes; But alſo uſing thy craft to reaſon againſt the truth of God, manifeſt in his Saints, the Light of the world manifeſt in the world, in which all the world may be a witneſſe againſt thee, yea againſt the plaine expreſſe words of the Scripture, as will appear in this thy Book, yea againſt Chriſt himſelfe; who is that Spirit, whereby to ſet up another for judgement, as by thy reaſoning at *Gerrard Roberts* before many people, where thou ſaid, that a man may underſtand the Scriptures without the Spirit of God, and ſo try the Spirits, and went about to prove it with thy curſed art; which thing to affirme, in plainneſſe and truth, is to deny the Spirit of Chriſt for to be the Teacher, Judger and Tryer of all Spirits, and to ſet up the ſpirit of the Devill in its ſtead, for he that tryeth and judgeth without the Spirit of God doth it with the ſpirit of Satan; and with that Spirit did the Scribes and Phariſees (who denyed the gift of God as thou doſt) underſtand the Scriptures, and try the Spirit of Jeſus, and Judged him to be a Devill, and a Deceiver, as thou doſt ſuch in whom he is manifeſt, for which end thou haſt muſtered up this heap of filth and lies, in thy Book, to caſt upon the truth, and make it odious; and the greateſt ſtrength thou haſt in this thy work is thy vaine Phyloſophy, and craft, with which thou reaſons againſt the Truth both in the Saints now manifeſt, and againſt the plaine Scriptures.

Which things may ſo plainly be ſeen to be but a heap of ſubtilty, where the leaſt honeſty may judge thereof; ſo that there is little danger of its doing any hurt, where the leaſt meaſure of innocency is minded: ſo I ſhall not much trouble my ſelfe in the answering every particular, of thy vaine ſto- ries, ſlanders, and lies, onely ſome few I ſhall ſpeak too as may ſerve to diſcover the reſt what root they are of.

Thou commendſ thy Work to thy Brethren, whom thou calls the Churches of Chriſt called to be faithfull, &c. And thou

thou sayes thou knowes none to whom thy work will be more welcome. I say, if they be Brethren of thy Faith, who with thee have denyed the Faith of Christ and set up a Faith of their own; then it is like that thy work should be most welcome unto such, whose faith is to believe lyes, for the Devills Faith is most fit to receive and welcome the Devills work. And thou tells of raising the siege laid by the Adversaries to your Faith, and order: I say, fitly are these two put together, being neither the Faith nor order of the Saints, nor that which the Scripture will own, neither your faith, nor practice; And he that is a friend of God, must be an Enemy of that which is not the gift of God, and that which is not the gift of God being gotten by the Devill, That we deny.

First, Thou begins about our Quaking, whether we may be so called or no, about which I shall not contend, what Name we receive from the world, whether they call us that which is true, or that which is not true, the thing to me I passe by; onely I mind thee of a lye thou tellest (because thou seems to promise repentance being better inform'd) that is, that we foame at the mouth in our Tremblings, in our meetings; but to them that are blind thou seems to prove it before thou leave it; and that is because it was cast upon us in the *Westmorland Priests Petition*, and we did not deny it, though we deaved some other things in that Petition: which prooffe is but thus much that if I leave any of thy lies undenyed which thou hast heaped up in this thy Book, the next of thy Brethren that comes after thee to accuse us may make it a prooffe that we are guilty thereof, and so the lyar proves to the lyar, whilst the Innocent are silent: And with such proofes as this hast thou proved many of thy slanders in thy Book, which might as clearly be shewed was it worth the while to follow thee into all thy deceits, but a few may serve to lead the wise to see the rest.

The next thing thou accusest, is our Doctrine, and thou confessest we preach somewhat that is true, yet sayest thou, in this they are but the greater Deceivers. And finding nothing of the truth we preach thou darest accuse, thou makes a lye of thine own to accuse us with, that is, that we will allow of no-
thing

thing to be called Gods Word but Christ, and having cast this upon us, thou goes about to disprove it, and so disproves thy own lye, and not our Doctrine, so it being thine own work, I shall leave it to thee.

The next thing thou charges upon us, is that we say the Scripture may not be called the word of God, which is false also (as in thy sence) for we own the Scripture where it is given to any by the inspiration of God to be the word to such, but to others who have it not of God, they may read the letter and not hear the word, and have a Bible and be without the word and in this respect and no other doe we deny many who would make the letter the word, which thou wouldst do, did none know better then to believe thee; and not onely so, but would stop the mouth of God from speaking any more in his people, or us for confessing to his word in us, at which thou wrangles with words not worth heeding.

Thy third Error thou charges us with, is that we say we are immediatly sent of God, and that thou canst not receive, and yet art not ashamed to count me a lyar for saying, That I coming in the name of God thou couldst not receive me, but if I had come in my own name thou couldst.

But what spirit thou art of, and of whose message thou goest, is plainly seen, who sets it down as an Error to say they are sent of God, doth not thou herein justifie the false Prophets who run unsent? and would not thou have condemned the true Prophets, and Apostles, as thou dost us, had thou lived in their dayes? who said they were sent of God, and did not work Miracles in the sight of all they preached to, which thou requirest or else thou wilt not believe, but the Devills faith could never believe Gods Messengers with Miracles nor without Miracles; its not like thou shouldest believe any that is sent of God who denies that Faith which is the gift of God, and so calls that error which all the Ministers of Christ doth own, and that which thou calls error we own, and make proof thereof in our measures, as they did in patience, in afflictions, in necessities and distresses, in stripes and Imprisonments, in tumults, in labours, in watchings and fastings, &c. and in turning

turning people from their iniquities, which thou falsly sayes is not a signe of a Minister of Christ.

Then thou goes on a deceitfull story, glorying in lyes, adding words that was never spoken, and diminishing truth to make thy selfe a cover with a lye, concerning our disputes, but doth not speak the truth, as to thine own blasphemous Heresies which thou affirmed and went about to maintaine at *Gerard Roberts* our first meeting, and at other places which thy deceit hides, such as these following (to wit) thou affirmed, before many witnesses, That Faith by which men are saved is not the gift of God, That a man may understand the Scriptures without the Spirit of God, and so try Spirits, That all good is not of God, That the obedience of believers is not the gift of God, That the Law was not given forth by Christ, That Christ was not the Minister of Circumcision, That none was baptized with the holy Ghost but who wrote Miracles, That *John Baptist* went not out of *Jerusalem* to Baptize, That the Wildernesse in which *John* baptized was in *Jerusalem*, That *Jordan* in which *John* did baptize was in *Jerusalem*, That whosoever speaks that which they to whom he speaks doe not understand he is a foole and a Barbarian, Thou said also that thou could foretel things to come, and yet was not baptized with the Spirit.

Of which Errors I writ to thee in a Letter presently after, but could never receive an answer thereof. Also thy other deceits holden forth at the Bull and Mouth, which were such as these.

That Christ lighteth every man that cometh into the world, but this light was not within.

That the Heathen had a light that convinc't them of sin, but this light was not within them.

That Christ took away the sin of every Man that cometh into the world.

Hadst thou intended honesty, thou shouldst have published the whole Truth, but it is the way of the Author of thy faith to cover himselfe with lyes; but it is, but that he may be laid open where he is, and that truth may discover other of thy lyes, and old stories, of *Anstin* the Monk, *Gregory* the Pope,
and

and the King of *Kent*, which are things more fit to rot then to be raked in, I passe them by as most futable to returne them back into the bottle from whence they came.

And least thou shouldst deny that I sent thee such a letter, which thou never answered, I shall here publish a Copy thereof, that thou may answer it in thy next, and others may see I have not wronged thee, which Letter is as followeth.

Jeremy Ives,

THY blasphemous deceitfull Doctrines wherewith thou leads simple people into confusion and destruction, I am moved to put thee in mind of, that if thou be not wilfully blind thou mayst see thy selfe out of the power of God, yea and out of the forme of the sound words in the letter also, as appeared in thy discourse when I was with thee, some of the particulars whereof I shall mention, as thou didst affirme them before many witnesses.

First, Thou saidst that a man may understand the Scriptures without the Spirit of God, and so try the Spirits.

John 15. 5.

John 5. 30.

1 Cor. 2.

Acts 13. 27.

But the Scripture saith, Without Christ you can doe nothing; and saith, that Christ could doe nothing of himselfe; and that the naturall man cannot know the things of the Spirit of God, because they are spiritually discerned; and that no man knows the things of God, but the Spirit of God, and that the Spirit searcheth, Judges, and reveals all the things of God, &c. And thy tryall of Spirits by the letter without the Spirit, is the same by which Christ was tryed by the Pharisees, who read the Scripture of the Prophets every Sabbath, but not understanding their voyces, by the letter put him to death, and thou art not wiser without the Spirit of God then they was, and so art found an enemy to him as they was, and in the same Spirit.

Thou said also, That the Faith by which we are saved, is not the gift of God.

Ephes. 2. 8.

But the Scripture saith, By Grace you are saved through Faith, not of your selves, it is the gift of God; and that Christ

Christ is the author and finisher of the Saints faith; and every good gift comes from above from the father of light, and that a man can receive nothing except it be given him from above, and that the Saints had the Spirit of Faith, and that the faith to salvation was delivered to the Saints, and that Faith is the substance of things hoped.

Heb. 12. 2.
James 1. 17.
John 3. 27.
2 Cor. 4. 13.
Jude 3.
Heb. 11. 1.

And thou sayest it is not the gift of God; so thy Faith which is not the gift of God is the Faith of the Devil, and from him thou hast received it, who hast not received it from God, whereof thou mayst read *James 2.*

Thou sayedst also that the obedience of Believers is not the gift of God.

But the Scripture saith, that the Saints obedience was through the sanctification of the Spirit and sprinkling of the blood of Jesus, and that it was God who wrought all their works in them, to will and to doe of his good pleasure, and without Christ they could nothing; and the Saints obedience was through the Spirit, and the works of the Children of light are wrought in God: but thy works and thy obedience which thou hast not received from God are none of Christs and therefore thine own, and so selfe righteousness.

1 Pet. 1. 2.
Ila. 26. 12.
Phl 2. 12.
Phil 2. 13.
1 Pet. 1. 22.
John 3. 21.

Thou sayedst that whosoever speaks what those doe not understand to whom he speaks, is a foole and a Barbarian.

Whereas the Scripture saith that Christ spoke many things in Parables, which were not understood by them that heard him, nay his Disciples understood none of theſe things, for his sayings were hid from them in many things, neither understood they the things which were spoken. So thou mayst read thy blasphemy and what Spirit thou art of who by thy deceitfull vaine Philosophy would prove Christ a foole, and blaspheme that Spirit which spoke the Parables in Scripture to such as thee, and your carnall understanding.

Luke 19. 34.
& 2. 50.
& 9. 45.
John 10. 6.
& 12. 16.

Thou sayedst, none were baptized with the Holy Ghost, but who wrought Miracles. A thing far beyond thy prooffe, for Miracles were to cease, but so was not the baptisme of the Spirit, though at first they were given because of Unbelievers; What Miracles wrought *Timothy* or *Titus*? and what Miracles did they of *Samaria* spoken on *Acts 8.* or these Be-

lievers of *Rome* ? and many other that might be mentioned, shewing thy untruth and ignorance as to the gift of the Holy Ghost : But how shouldest thou now know the effects of the Holy Ghost who hast not received him ? as thou didst confesse before the people that thou wast not baptized of the Holy Ghost, and so thou madest it appear by thy fruits ; who saidst, That all good is not of God, That Christ was not a Minister of the Circumcision, That the Law was not given forth by Christ, That *John* went not out of *Jerusalem* to baptize, and when I told thee he baptized in *Jordan* and in the Wilder-nesse, thou sayedst that Wildernesse was in *Jerusalem* and *Jordan* also.

Thou sayedst also, Thou couldest fore-tell things to come, and yet denied the Baptisme of the Spirit ; to which I told thee then, and tell thee againe, that to fore-tell things to come without the Spirit of God is witchery.

And much more such like stufte thou utteredst which thou hast gathered in by thine imaginations, which are lies and de- ceits, whereby thou leadeest blind people into errour, keeping them from the teachings of the Spirit in thy traditions, which is neither according to spirit nor letter, as is plaine in these things in thy water-baptisme, wherein thou art erred from that in the letter, both in thy call, in the manner, and in the end thereof, as it was practised by the Apostles.

For they that were called to baptize were first called out of their habitations, and made prooffe of to be Disciples of Christ by denying all and following him, and they were none of them living in their worldly estates as thou dost, and they were either Prophets or Apostles immediately called from the Lord to that work, and did not take it up by imitation as thou dost, and so thou art neither in their call, place, nor power, who hast not left all to follow Christ, nor hast received the Holy Ghost.

And as to the manner, they did not baptize those over a- gaine with water that were baptized before, but baptized such with the Holy Ghost, which thou hast not thy selfe by thine own confession.

And as to the end, they did not goe amongst Believers and
by

by their water divide them into Separations as you have done by your water, who have set up so many formes of Baptisms, till you have devided those who had some simplicity in them into Sects and Opinions concerning your water, till you have left the Spirit, and are left in conformity to the world in weightier things.

Neither did they limit the Spirit of God to the water, as you doe who deny any to Prophecie in that you call your Churches, till you have dipt them or sprinkled them over againe after your fashion. Neither did they lay it as a thing of absolute necessity upon all ; But they went among such that did not believe that Christ was come, and made them Disciples before baptizing them out of unbeliefe, out of Sects and Opinions and Divisions, gathering them out of all Formes Ceremonies and worships into one faith, one body, one light, one way, one baptisme ; which yours ends in the quite contrary, setting up formes, and divisions, and opinions, and rents, and contentions about your carnall water, scattering abroad in your Imaginations ; But theirs was gathering in the Spirit : so that is plaine that which you have set up is but Imaginations, for it is not according to the letter being erred from it, both in the call, manner, and the end, for what is taken up from the letter must in all things follow the patterne, he being cursed that adds or diminishes ; And from the Spirit thou canst not have it, who art not baptized with the Holy Ghost thy selfe, nor having any immediate Call from the person of Christ.

So with the light of Christ in thy conscience take notice what thou art doing, and repent ; Cease to keep people in blindness, and from going right on their way, by thy traditions ; and if *Paul* said they were bewitched who had begun in the Spirit and was led back by such into Circumcision (though a true command of God) then read thy work, who art drawing people into thy tradition, which (as thou performest it) was never commanded of God, nor ever so practised by any who had the Spirit of God.

So if you who are called Anabaptists consider your unfaithfulness to your principles as to that which should have led

you out of conformity to the world and their worships and fashions, and seriously weigh in the light of Christ; you may see more cause to repent of your sticking in that of water (both out of the form and power) then of accusing others for neglect, who are going on in obedience to the Spirit bearing witness against all the worlds wickednesse vaine worships and customes, and yours among the rest.

*From a lover of your soules, but not
of your deceit,*

J: N:

The fourth Error thou chargest us with, is because we bear Testimony to the Light of Christ which lighteth every one that cometh into the world, and that this spirituall light of Christ is sufficient to teach in all the wayes of God, and lead to God, and this is counted an Error, and yet in thy 36 page doth confesse the sufficiency thereof; and this is it that is our teaching, which is witnessed in plaines by Christ, the Prophets & Apostles, as *John* 1. 9. *Joh*. 8. 12. *Joh*. 5. 33. and herein thou canst not slander us, but Christ and the holy men of God must suffer with us: But sayest thou, it is true that Christ is the true light, and lighteth every man that cometh into the world, but not within, so that our Errour must be that we say the Light of Christ is spirituall, and within, and herein we have the witness of all those who had the faith of Christ, and thereby knew what this light was, which was in darknesse, though the darknesse comprehended it not, as *Joh*. 1. 5. which shined out of darknesse in their hearts, which treasure they had in Earthen vessels, *2 Cor*. 4. 6, 7. *Ephes*. 5. 13. with many other places, and much it matters not what the Infidell who hath denied the faith of Christ saith against it.

Some Queries thou askes, which I shall answer so far as there is any thing worth the answering in them.

1. First then, what need is there of Scripture to declare the mind of God. I answer, they testifie hereof against such as thee.

2. Whe-

2. Whether that Light will shew that the Virgin had a Son?

3. Can it shew that Christ dyed and rose againe in three dayes?

4. What favour it was to the people of *Israel* to have the written Law? &c.

5. Whether men by the Light within could have known Christ should have been born at *Jerusalem*, &c.

To all which I answer, all these things and much more was made known by the Light before they was written in the letter, but being believed generally, there is no such necessity that he should make a declaration of those things againe, in this Nation, but that he should Minister the substance (to wit) Christ in Spirit, which none can know without this Light though they have the letter, no more then they could know Christ when he came, who read in the letter that he was to be born at *Bethlem*, who might as well have askt him (who bad them believe in the Light of the world, that they might be the children of Light) but would this Light have told us that there was an Ark builded by *Moses*, and a Temple builded by *Solomon*, and how many years it was a building, and many other visible things, which they too much doated on already, and here (was thou not blind) might thou read thy selfe, and more of thy Generation, and see that the end of thy Queries is but to discover thy selfe where thou art.

Thou askes further, Whether the Name of Christ may be known to all the world by the Light within them, without Scripture or tradition? I say, yea, and by nothing else without it, for the Name of Christ consists not of Letters and syllables, but in righteousnesse, mercy, and judgement, &c. which Name none can know but by the Light of the world, though many of you read your Bibles who are the greatest enemies to his Name, such is your knowledge as appears by your practice.

Other Questions thou askes the substance whereof is, What then needs our books or our preaching? is not that superfluous? I say, our preaching serves to direct people to the light, which such as thou who are Reprobate to the Faith of Christ, and.

and knows not the mystery thereof which is held in a pure conscience have led them out from ; and some of our Book serve to manifest your folly and wickednesse before all the world, but hadst thou not been partially blind thou might ask thy selfe this question, and thy Brethren, who would ~~make~~ make the letter the Light, and would hold it forth onely for sufficiency, what need your divining from it, if it be sufficient of it selfe, but thy faith teacheth not that doctrine to doe as they would be done by.

Thy fifth error thou chargest us with is touching *John Lawson*, being accused for saying the day of judgement was past, and this is an accusation like the rest, & thou says he goes about to prove it in *Sauls* Errand, so he having answered for himselfe it may be seen whether he own it or no by them that read that book : For those words wherewith he is accused I own not.

The sixth Error, thou sayest that *George Fox* said he was the eternall Judge of the world, and thy prooffe is the Priests Petition, and that *George* denies it not as thou sayes, but saith the Saints shall judge the world, to which I say to what *George* saith herein we own, but the Priests accusation and thy prooffe we deny.

Thy seventh error was that *George Fox* said, *I am the way the truth and the life*, and this thou proves like the rest, as thou proved foaming at our meetings, because he denies it not but saith the old Man cannot endure to hear the new man speak ; and so doe I say so also, for where Christ speaks in Male or Female, he is what he testifies himselfe to be ; if thou canst receive it thou may.

Thy eighth Error is that *Fox* said, that he which took a text of Scripture and made a Sermon of it was a Conjnurer, and this thou would disprove by *Phillips* speaking to the Eunuch, to which I say, those are not *Georges* words as thou speaks them, but the words of the accuser, neither did *George* speak of what *Phillip* did, who was immediately sent of God, nor of what was done in that generation by them who owned the spirituall Light of Christ, but of what is done now by such Diviners as deny the Faith of Christ, and his Call and Spirit in them

them, and what such raiseth must needs be conjuration, who denyes the faith and Spirit of God.

Thy ninth Errour is that he saith the Scriptures are carnall, and this is a lye like the rest, for he saith the letter of the Scriptures are carnall, for a Scripture is known before the letter was (though the blind see it not) and that Scripture we doe not say is carnall, but own it to be the word of God, and our Rule, who doe not walk after a carnall rule, though not contrary to the letter.

Thy tenth Errour is against one *Leonard Hill* a name I neither know nor own, and so I passe it by as not necessary for me to contend about.

The eleaventh Errour is *John Lawson* againe that he said he had been in Hell and is now in Heaven, to which I say, though it seem an Errour to thee yet this is plaine that the Saints have witnessed being in Hell, and in Heaven also, as is plain in Scripture, which thou that calls it an error art ignorant of, as is plain in these Scriptures with divers others, *Jonah 2. 2. Psal. 16. 10. Ephes. 2. 6. 2 Cor. 12. 2, 4.* And they was not in an error who witnessed this, nor he if it was true in him.

Thy twelfth Errour is that we say, we are perfect, and sin not, and this thou repeats over againe in thy eighteenth Error and calls it a lye, but the lye being thine own twice told over I leave it with thee till thou prove it. yet doe we own perfection and believe in it, which is not that we never had as thou falsly sayest, but as we have received Christ so we have received perfection in whom all selfe boasting is excluded.

Thy thirteenth error is, that *James Nayler* said that none can come unto God or Christ, but who come to perfection, whereby it seems thou denies God or Christ to be perfection, for be they granted to be perfection, then none can come to them, but they come to perfection.

But how blinde thou art who calls this an Errour is easily seen, thy faith and thy doctrine who preaches against perfection, but the Ministers of Christ preached to present every man perfect, which thou preaches against, *Eph. 4. 11, 12, 13. Col. 1. 28.* So we rather chuse the Apostles doctrine which standing in the faith of God which believes perfection, though

though by the Infidells it be called Errour, then embrace a doctrine of Devills that doth not believe perfection, neither was there ever any of the children of God in thy work pleading against perfection, and for sin dwelling in them.

Thy fourteenth Errour is, that I say that at all seasons whensoever the Saints either eat or drink they were to have Communion with the body and blood of Christ in their eating and drinking; I say, this must needs be counted an Error with the belly Gods of the world, who deny the faith of Christ, and so know no word in them to sanctifie the Creature, such is not like to have Communion with Christ, but with the lust, who serve their own bellies, who are at the table of Devills are not like to have Communion with the Lord, but are observers of times, and carnall things, and therefore to such it must needs be counted an Errour so often as they eat and drink thereof to doe it in remembrance of him till he come, if this be received for a truth, the Devill knows there is no place for the Lust, and so would hold it for an errour, that he might feed without fear.

Thy fifteenth Errour is that *James Parnell* denied all Baptismes but that of the holy Ghost, so that to own the Baptism of Christ and to deny all else with thee is counted an errour, but did not the Apostle erre also, who said we are all baptized into one body by one Spirit, and witnessed one faith and one baptism, and said he was not sent to baptize, and this he witnessed who had the faith of Christ, which thy faith counts an Errour.

And thou goes about to prove your water by questions and crooked consequences, as from Circumcision and the like, but cannot find one Scripture that doth command it with water, after Christ sufferings or otherwise then *Johns* ministry, wherein all may see your foundation, who say the Scripture is your Rule, but cannot find one plaine Scripture for that which you so highly worship and would impose upon all, as a matter of salvation but must flye to your consequences, to hold up that which you would make people believe is an everlasting Ordinance, for which you can shew no command neither from Letter, nor Spirit; *Moses* in all his house left his Ordinance

nances upon better grounds then consequences and meanings, and that he which is much more faithfull should come short is not believed by those that know him, but suppose that any doe yet own that forme of Baptisme used by the Disciples in *Johns* Ministration, with that they must deny your tradition which misseth theirs both in Call, Manners, and End, as I have often proved ; for he that saith the Letter is his rule must not misse it in any thing, for if they break it in one he is guilty of all, much more you that misse in the maine.

Thy sixteenth error is that we preach that every Man in the world hath a light within him, and yet one of us thou sayest asked a Minister of the Nation, whether he had that light which doth enlighten every one that comes into the world, so that to ask a question which is a known Truth to prove the party asked with thee must be an Error ; and this thou hearest up with great swelling words, as though it were the greatest Error that ever was in the world, and saies herein we are the sad spectacle of Gods spirituall judgements that ever any age hath heard of, and many such loud exclamations against us for this great Error.

But what thinks thou of Christ ? who askt the Disciples whom they said he was, and yet knew they had this light in them which revealed him to be the Son of God, hadst thou then lived and heard it, he should not have escaped thy censure, besides many other questions that he asked well known to him before the asking of them.

And thou goes on heaping up a deal of confusion, and recuses some body (but names not who) for saying that they might as well have burt the Scripture, as his writing being given forth by the same Spirit the Scriptures were, and by this thou sayest all that thou hast said is justified, to which I say, the works of the Spirit are known to be the same in their severall measures as ever they was, neither is it to be more undervalued then formerly, but how that Man saying so (if any such there was) doth justify all thy lyes and false accusations cast upon us, is a slender proof, yet if we will believe thee it justifies all.

Thy seaventeenth Errour is thy lye, where thou sayes we study and devise deceitfull tearmes, that look with two faces like the Oracles of the Heathen Gods. And the substance of this slander is, because that *Farnsworth* when he was charged to say that *Paul* was not converted when he spoke those words in the 7 of the *Romans*, he denyes that he doth affirme any such thing; and this is counted a great Errour, for sayes thou it was a negative, as though it was not an affirmative to affirme there is not such a thing as well as to affirme there is such a thing, and this thou aggravates as a great offence, whereby thou shews in plainnesse to all that are honest, that thou canst find nothing of matter against us, therefore thy mischievous minde having a mind to slander, hath the thing to make out of thine own bosome wherewithall to doe it.

Thy eighteenth Errour is that which thou call our lying.

First, in that we say we are perfect, and this is a lie of thy own, and shall rest upon thy head, till thou prove we have so said.

The second is that we say we are immediately sent of God, which is a truth in them who are so sent so to say, and the lie is thine own till thou prove the contrary.

The third lie is that one *Fox* said, the world did not know his Name, and yet after saith, known by the Name of *George Fox*. I say, the Saints who have overcome have a new name, which none knows but he that hath it, yet all the knowledge the men have of them is by a carnall name, and this is true and witnessed onely the lye is in thy own ignorance.

The fourth lye is that *Edward Burrough* said his Book was sealed with the Spirit, and this is called a lye, but not proved one, and time will prove it otherwise.

The fifth lye is that *James Nayler* in a written Paper calls thee shamelesse Man for tempting him to deny the Lord.

The sixth lye is that *James Nayler* in the same Paper said, if he had come in his own name thou wouldst have received him, as was confessed by thee.

To both which I answer, as many can witnesse with me at
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the dispute, which occasioned the Letter, when I denyed thy faith to be the the faith of God, or any of his Saints, and proffered to prove it so before all the people, if thou would put it upon tryall, thou denyed my request, unlesse I would deny my Call from God, and say I was called some other way, or else there work a miracle, and then thou wouldst put thy faith on tryall, according to my request; which if this was not to tempt me to deny the Lord and his Call, to obtaine a dispute, wherein I could not be received while I confessed to come in the Name of God, which another way in my own name and will thou proffered to receive me; And this being done before many witnesses, was the occasion of these words in my Letter, as followeth.

O Shameless man! was ever such a thing demanded by any child of God, to tempt one to deny the Lord, yea the Heathen would blush at such a thing, to send for one to dispute, and then to deny to come to tryall with that they call the Rule and touchstone, unlesse they whom they did dispute with would deny their God first: Hast not thou proved thy selfe worse then any that ever disputed with the Apostles or any of the Servants of God that ever he sent forth? Dost thou professe the Scriptures, and is it become such an odious thing to thee to come in the name of God, that for that very thing thou durst not put thy Faith upon tryall by Scripture? nor could

receiue me, but if I would come in my own name thou would, as thou plainly confessed that if I would say I was not sent of God thou would put thy Faith upon tryall, &c. Now the things being true before related, as many can witnesse, where the lye is in these words, let honestly judge, and let any mind the wicked one how he hath perverted my words to slander me with, saying that I said, if I had come in my own name he would have receiued me, as saith he, I said, he did plainly confesse and leaues out the rest, which words as I writ them runs thus, as thou plainly confessed, That if I would say I was not sent of God, then thou would put thy Faith on tryall; The truth of which words will be witnessed by many that heard that thou pretended that very thing to hinder the tryall of thy faith, because of my coming in the name of God.

And further thou added, that if I was one sent of God it was to no purpose to put thy faith on tryall with me, for I would overturne all thy proofes, or words to that purpose, as may be testified by many witnesses; So the lyes be to thy selfe, and on thy head, till thou repent thereof, but peace and truth to him that loves it.

Thy seventh lie is, that while one ran from Bull & Month to thy house for the Paper, I slipt away, which is a most abominable falshood, as hundreds can witnesse, that I went not away till the meeting broke up, neither knew I of any such thing as the Letter fetching, neither have I yet run from your filthy lyes & envy, much les shall I run from the truths written with my own hand, which I here have owned and clearly proved to be

be truth, & thee to be the liar, and and shall further doe it if to the truth it may be serviceable.

And when thou hast done, thou sayest, these a are but a few of those Legions of Lyes that are in our writings and preachings, when the Lyes are thy own, raised by that Spirit of Infidelity, who having denyed the Faith of Christ would turne his truth into a lye, and was thou not impudent in thy wickednesse, thou might be ashamed of thy birth thou hast brought forth, who hath been hunting for accusations against the truth but canst find none, and so runs to a sort of hurling Priests, and their false accusations thou preachest for Truths, teing of the same nature with them. their reports agree most with thy spirit, and thy foundation being deceit, thy work falls upon thy own head. Then thou makes a boast of something that thou wouldst prove, & the first thing is, the writings of the Scripture to be the word of God, & this thou wouldst prove from *Mark 7. 10.* where Christ saith, They that doe not honour their father and mother maketh the word of God of none effect; & saying, that he saith their making this written Law of none effect which is false, for his words are, *Making the word of God of none effect through your traditions*, but thou that wouldst make the letter of that command the word which was written in stone, if thou readest *2 Cor. 3.* thou mightst find the Apostle denies that, or to be any Minister of it, and saith that ministration is done away, and owns the ministration of the Spirit, and not of the letter, so thou hast lost thy word if the Apostle saith true, and a new prooffe thou must seek to prove the letter the word; Another prooffe thou brings is from *Jer. 36.* where thou wouldst prove that the letter of that Role is the word of God which *Baruck* read, so by thy prooffe the word of God may be burnt if that Role be it, and so thy word of God is lost, that which was written in that Role not so much as being in the Bible, and with such confused stuffe as this thou makest thy proofes which the least of wisdom would be ashamed of; If that engraven in stone be the word, and that in *Barucks* role the word, and both wanting, the letter of the one and the matter of the other, then there is two of the words lost, and how thou wilt prove that which is lost to be the word now, wisdom may judge, who knowes the word of the Lord that endures for ever, what ever becomes of the letter; but

but a literall ministration suits best with thy made faith, how should that faith which comes not from God believe the living word, but like thy fore-fathers the *Jews*, who were deaf and blind as thou art, who could read the Scriptures, but the word of God had no place in them, who could heare Christ speak literally with their carnall ears, but could not hear his word.

Thy next prooffe is as confused as the rest, thou sayest thou would prove the Scriptures to be the word of God out of our own mouths, and yet thy accusation against us, is, that we deny the Scriptures to be the word, what conjuration is this, that thou art about, who canst prove an affirmative out of a negative, if our mouths doe prove the Scripture to be the word, then stop thy mouth, who charges us for to denie it.

But thou goest on with thy divination, because we say the Scriptures are a declaration of the mind of God, from that thou devinest thus,

That which declares Gods will is Gods word.

But the Scriptures declares Gods will.

Ergo, It is Gods word.

As much as if thou hadst said,

Balaams Ass declared Gods will.

Ergo, *Balaams* Ass is Gods word.

Which I think few will affirme, yet such is thy divination and thy prooffe in this like the rest of thy Book.

And when thou hast thus done, thou belyest us againe, saying, that we say the Scriptures are not Gods word, which is false, for where the Scriptures are given by Inspiration of God it is Gods word, but when the Devill or the Infidell steals them out of a Book, he gets but the letter, which he wresteth to his own destruction, in denying the Spirit therewith, and opposing Christ the light of the world, which is the next thing thou settest upon.

And though thou be made to confesse that Christ is the true light that lighteth every man that comes into the world, yet would thou make people believe it is not sufficient, and calls it an Errour for us to say that this light is able to teach a
man

man to worship God rightly, and yet here confounds thy selfe, and confesseth that its nature and property hath such attendency, that is, sayest thou, as if God had said, I have done that which is sufficient for thy purgation, and thus thou applyest to the light of Christ to prove that it is not sufficient, and in plaine words afterwards confesseth that Christ had done that which is able to enlighten and informe the world, and this light thou confessest he hath enlightned every one withall, and yet calls it an Errour for us to say that his light is sufficient. Hath not thy imaginations blinded thee herein? doth this true light enlighten every man that cometh into the world? and is able to enlighten and informe the world into the knowledge of it? and hath it such a nature property and tendency, and yet must be an errour to say that it is sufficient to guide in the wayes of God? It seemeth thou mayest say a thing and confesse it for truth who denies it in the life, but if we say it that live in it, it is counted an Errour.

The next piece of thy divination is, that if every man have received this light, then every man hath received Christ, for he is that Light; and in this here is a double deceit.

First, in seeming to deny what before thou confessed, that Christ enlightens every man that comes into the world.

Secondly, because Christ is that light, thou wouldst make that light Christ, which many have the light of Christ, which lets them see their evill deeds, but not believing and following never come to the new Birth or Christ formed in them, but walk in darknesse though they see the light that doth reprove them, thou bringest that Scripture, *John 11. 10. But if a man walk in the night he stumbleth, because there is no light in him.* And with this thou wouldst deny that the light is in every man, when as the words hath relation to his way; which is true, in the way of the wicked there is no light, yet in the heart of the wicked there is a light which condemns his wicked wayes, who is gone out of the light into the darknesse, and so being in the night stumbles, because the light is not in that way, but in that which reproves that way; so that he that is in selfe is in darknesse, yet doth the light shine in the darknesse, which manifests the deeds of darknesse and reproves them.

them, and this shall all men witnesse to, whereby thy deceite shall be daily more laid open.

Thy next thing thou wouldst prove that the day of Judgement is not past, I say, my desire is that thou wouldst mind it, and prepare for it, by leaving thy lying and deceit and wicked envy, for a wofull day will that be to thee if thou be found in thy sin & pleading for it, unrepented of all this heap of confusion in thy Book which thou hast raked together to cast upon the Truth, will then lye heavy upon thy Head.

For thy Water, Bread and Wine &c. I have spoken to formerly, which may stand till it be disproved.

Thy next work is to prove respect of persons, a thing which God never commanded, but hath often forbidden, neither canst thou find one Scripture that commands it, yet thy impudency is such that thou perverts that Scripture, *Lev.* 19. 32. into a lye, and saith it is, Thou shalt honour the person; What a standing Rule is this word of yours, that the deceite can thus turne quite into another thing then it speaks, the Devill likes such a word as he can turne every way to plead for his kingdome.

With it he can plead for his pride, though it condemns pride. For respect of persons, though it forbid respect of persons.

For swearing, though it say, *Swear not at all.*

Nay, is there any thing so vile, which his subtilty in his servants cannot plead for therewith, no wonder though in all his he thus contends for that to be the word which he can thus wrest, for if the creature once believeth that to be the word which God hath written in their hearts, which the Devill cannot change, then is the Devill undone, and his kingdome broken, and his many wayes of deceit hedged up, when that one way and one word comes to be known, which word didst thou minde would judge the lyar in thee, who saith, we make it a note of our infallible ministry that we doe not reverence men, and charges us with denying honour and respect due to Parents, Masters, Husbands, and Wives, &c. a thing which never entred into our hearts, but what our words and lives doth witnesse against.

Another

Another lie thou tellest, That thou dare say not one of ten of us shall give the same Answer to a Question. To which I say, There is little that may be a reproach to the truth, but thou dare say it. But upon what ground dost thou say this? having never proved ten of us therein, and denying the Spirit of Prophecie in thee, must it not be by the Divination of witchcraft, by which thou can foretell such things as never was seen nor heard? and indeed the more to be suspected, because it is a lie.

Thy next thing thou would prove, that Christ hath two bodies. This I know, That Christ is the head of one body, and that Christ I own; but how he hath two bodies, and but one head, or how thou wilt sever Christ from that body which ascended, which is the head, or make that into a head and a body. I shall not here dispute with thee, it serveth me to know that that body is my head, and of the Church which is his body, which cannot be said to be Christ distinct from that body, and so cannot properly be said to have two bodies, the one of them being the Christ. Neither doe we herein deny that Christ our head to take flesh wholly, as thou falsely accuseth us; but we own him that came from Heaven, and is ascended into Heaven, that word that became flesh, and dwelt among us, which thou knowest not, who hath denied that faith which is the gift of God, with *Himancus* & *Pluentus*, with whom thou wouldst charge us, adding a lie thereto, as though we say the Resurrection is past.

And another lie thou tellest, that one of us being asked the Question, answers that Christ was but a figure; and to prove that lie thou sayest, See *Sauls* Errand to *Damascus*, page 54. when that Book hath but 37 pages in it, a sutable proof for such a lie. Neither is there such an Answer by any of us in all that Book, as thus thou proves thy work with thy owne shame.

And thou goes on to tell whom we have affinity with, as *Gnosticks* and *Mamchers*, &c. but is not thy affinity with them who art so well skill'd in their Opinions, which we meddle not with; and is it not by their Spirit which thou boasts to know what ten of us will say before hand; their Spirits we

deny, and thine also, with the Papists and the rest, which thy filthy mind would compare us to, to make us odious, that with the rest of thy bundle of light, vain, frothy talk, and stories which thou hast set in thy Book, which airie spirit stinks, and its words, in the nostrills of all sober men, as thy long story of a Monk set in a Chaire, of carrying a bushel of coals to *Newcastle*, of Hares and Hounds, of Apes, and coultling language, and such filthy stufte as thou fillest thy Book with, might sute a Stage-play, more like then a sober Christian; all which we turn thee back, with the heap of thy confusion which in thy Book is not worth answering.

Then thou comest to the conclusion, as thou sayest, and thou exhortest that every one would compare what thou hast writ, with the holy Scripture, and then judge. So say I also, that they may see thee a perverter of Scripture, and a liar as I have proved thee.

Another lie thou tellest also, that all that thou hast writ against us, is either from our own mouths, or our own writings, when the greatest part of the accusations thou hast gathered out of a bloody persecuting Petition of the Priests of *Westmorland*, which are their lies cast upon us, not our words nor writings. And the rest are such as with thy Divination thou hast raised out of the bottomlesse pit, which with the truth are turned upon thine own head, but us they touch not. Something more thou makest, as though thou couldst say of the evill manners of some of our Teachers, but thou forbearst. To which I say, they that are blind may believe it is thy moderation; but who hath an eye to see, how into the depth of Satan thou art gone to drag up all this filth in thy book to cast upon us, who are clear of it. I say, he who well notes this, will find cause to be of another mind.

Thou addest a *Postscript* to thy Book, no lesse full of wickednesse then the rest, and that is, wherein thou hast perverted my words into a lye, who was speaking of the two Seeds, the Old Man and the New, one born after the flesh, the other after the Spirit; and because I said that Christ is not born after the flesh, but after the Spirit, this thou wouldst pervert, as though I denied Christ come in the flesh at *Jerusalem*, which
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some seeing thy murtherous mind at that time, did write down the words then spoken, and have set to their hands, which may shew thy wickednesse, and clear the truth; as followeth.

22^d 4th Month, 1656.

*At the Bull & Mouth in Martins,
London.*

James Naylor declaring of the two Seeds, the Seed of the Woman, and the Seed of the Serpent, the light being in the One, and the Darknesse in the other; in reference to what *Jeremy Ives* alledged from that Scripture, *He that walketh not according to this Rule, it is because there is no light in him*, said, That Christ was not born after the flesh, but after the Spirit; That that which was born after the flesh was flesh, and that which was born after the Spirit was Spirit, and except a man was born of water and the Spirit, he cannot see the Kingdome of God. *Jeremy Ives* hearing what was spoken, said I have now what I lookt for, and afterwards demanded of *James Naylor* the same thing againe. *James Naylor* said, That Christ was not borne after the flesh, but after the Spirit, and immediately adjoyned, For that which is born after the flesh is flesh, and that which is born after the Spirit is Spirit. And also said that Christ was begotten of the Father, and born of the Virgin, that he was true flesh, and true blood, and that he appeared in the likenesse of sinfull flesh, but was not sinfull flesh.

Flesh. And these words he spake together, where-
 (f we are Witnesses.

George Bishop.
Richard Grenaway.
Robert Rich.
William Wilson.

Richard Davies.
Humfrey Wollrich.
Robert Dring.
John Clarke.

AN D whereas thou sayest, the Scripture makes no such distinction, as born after the flesh, and after the Spirit, read *Gal. 4. 29.* and thou mayest see that lie contradicted. And that he that is born after the flesh is a persecuter of him that is born after the Spirit. So it was before Christ suffered at *Jerusalem*, and so it is now. Neither was Christ as he was born of *Mary*, born after the flesh, but by promise begotten and brought forth, though he was true and holy flesh in the likenesse of sinfull flesh, but not sinfull flesh being begotten not of sinfull flesh, but of the Holy Ghost by the word of the promise, which word became flesh, but is not after the flesh, but how shouldst thou know what he is that came down from Heaven, or how he is born, who hast denied the faith which is the gift of God. Thy earthly faith knowes not the heavenly body (whose flesh is the life of all Creatures) how it is begotten, neither how it is born.

A Promise thou makest in the latter end of thy Book, which here I mind thee of, which if thou perform, may be profitable to thy soule, therefore I am the more willing to put thee on it. The Promise is this, That if by the words of truth it shall be made manifest that thou hast spoken any untruth, thou shalt with readinesse of mind make a publick acknowledgement of it unto the world, which if thou perform, now that thy lies are clearly laid open, there is not much of thy Book that must stand undenied: But that Spirit which made the Promise so far before hand, whose repentance stands in thy own will, will never perform this Promise. Thou must wait for another to perform, to which thou art an enemy in thy Book; for that which leads to tell a lie, doth not lead to re-
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pent of it. That is he wherewith thou a long time hast been a Sayer and not a Doer. And if to the light of Christ in thy conscience, thou doe not turn, which shewes thee this thy wickednesse, by it to be led to repentance, to the Pit thou wilt goe in this thy wickednesse, notwithstanding thy fained Promise.

So the many lies and false accusations which doth not so much strike at the truth, I pass: by, as not willing to multiply words to clear that which our practise proves innocent in all places through the Nation where the light is followed, and either that must clear us, or words will not, so let the Lord who is our life plead for us. Onely some few Queries I shall Propound to lay open Truth, and error, to which if thou be as ready to answer in simplicity, as thou hast been to slander in subtilty, that which lies hid may sooner be brought to light.

The *Queries* are as followeth.

I.

WHose Spirit is that which men understands the Scriptures with, and tryes Spirits with, who are without the Spirit of God, seeing thou affirmst that a man may understand Scriptures, and try Spirits without the Spirit of God, and whether that triall be not it which condemns the just, or hath God set up such a tryer to judge yea or no?

I I.

Seeing thou confessest Christ to be the true light, and that he lighteth every man that cometh into the world, but denyest that light to be within, shew in plainnesse where he doth enlighten every man that cometh into the world, and not within, and how they come by it; and seeing thou sayest every man hath it, how have they it, and not within?

I I I.

Seeing thou confessest that the Heathen hath a light that reproves them of sin, but not within, shew where it is what it is, whether the light of Christ or no, and how they came by it?

I V.

Whether that which reproves the Heathen when they sin, be the same that reproves thee when thou sins, and the rest who call
your

your selves believers, and whether it be in the same place, and of the same nature, or wherein doth it differ as to place, nature, and operation?

V.

Whether your light, who call your selves believers, be within you or no, and if within, how you came by it when you were in darkness, as the moving cause, and if without, how doth it enlighten you and not within, and where doth it abide for you that is not in you?

V I.

Whether that light which is not within, can enlighten the hearts and understanding, whether the Gospel be not hid to all who have their hearts and minds blinded, and whether it be not the work of the God of this world to blind hearts; whether such as deny the light within, and preach against it, least people should believe in it, be not in his work and Ministry yea or no?

V I I.

What kind of faith thine is, who hast denied that faith that is the gift of God, and how thou came by it, which God did not give thee, and whether that faith which is not of God, be not of the Devil yea or no?

V I I I.

Did ever any of the Saints professe a faith which they received not of God, and whether thy contention be for the faith once delivered to the Saints, and if so, from whom hadst thou it, seeing thou denyes it to be the gift of God?

I X.

What faith is that which pleads for sin, and preaches against perfection, that believes that they can never be free from sin, nor come to perfection while they are in this world, show the Saint that so believed, and so preached?

X.

Was not the end of Christs Ministry for perfecting the Saints, and is not that Antichrist whose Ministry is against it, or is Christs Ministry now changed against what it was?

X I.

Whether that faith that is not of God can receive the things of God,

God, or can be imputed for righteousness to him that hath it, and is not his righteousness of himself, whose faith is of himself, or can it be otherwise if it be the righteousness of faith?

XII.

Whether he that hath not received the faith of God be not an Infidell, or is he to be believed in matters of God and Christ, and being of a false faith, is it safe to believe what he saith against the Children of light?

XIII.

Whether it be not plain nonsense to say that Christ doth enlighten every one that comes into the world. (as thou doest confesse in thy Book) and then to deny that light to be in, that enlightens?

XIV.

Whether Paul was rightly called and endued to the Ministry, who was not sent to Baptize, and whether it was not a signe that John was decreasing, and Christ increasing, that being left out in Pauls Command, who was called after Christ was offered up, or cannot a man now be a Minister of Christ, and not sent to Baptize?

XV.

Seeing the last of Matthew is your strength for water baptism, I ask whether one may not be baptized into the Name of the Father, Son, and Holy Ghost, without being dipped in carnall water; also whether all you dip in the water, you doe baptize them into the Name of the Father, Son, and Holy Ghost; if the first of these be yea, and the latter no, then I conclude carnall dipping is not the thing?

XVI.

Doth every one that reads the Bible. hear the word of God, or hath every one the word that hath a Bible; and what difference is there betwixt the ministrations of the letter now, and that in the Jewes time, both denying the light, and the faith which is the gift of God, and will this save now, without the ministrations of the Spirit, more then in their dayes?

XVII.

Whether that righteousness that a man reads of in the letter, sets himself to doe the like without that faith which is the gift of God, or the leading of the light of Christ the ministrations of the Spirit, be the righteousness of faith, or selfe righteousness?

Now

Now I appear to every honest heart, that I have not proposed these Queries out of curiosity, or to dive into things above the measure of a Christian, but that which every one ought to know who professes not so high as thou doest. So that if it be not thy subtilty, least thou shouldest be discovered, thou needest not be letted from answering in plainnesse, that thy faith may be known, what it is thou contends for, that so simple ones may not be beguiled with fained subtilty, instead of faith, for if the faith be false, that profession stinks, and the Professor thereof is not to be believed in whatever he saith touching Religion.

VIX

XV

F I N I S.

